6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

saved from the lashes, he, of course, did not keep 423
himself, but divided among his swordsmen of the kraal.

And so with war and women, life passed in happy fashion. 157
His demeanour was serious, and his expressive features, though he acquired an aristocratic hauteur truly striking. He showed curiosity in a dignified manner. He rarely indulged in vulgar laughter, and smiling was hardly possible on a face which could only be called fiendish.

He passed some twenty years in this manner. At last his 764
father was found to be on the point of death, and he was 885
sent for. Shortly after his arrival, the old man succumbed.

301
309
543

SAD CHARACTER, HANDED WORLD.

It was not thought necessary to recognise this common-place occurrence in any way whatever, and therefore Moran lost no time in picking up the corpse and throwing it outside the kraal. Next morning, he smiled grimly as he going out, he kicked aside some freshly-picked bones, and glanced at some fingering hyenas slinking away, in company with emaciated storks, while vultures hopped gravely overhead.

He was now sole heir of his father's lands, for his younger 423
brothers did not receive a single head of cattle, though they 885
had captured in their raids considerable numbers of them. Any they might have gone, however, would be their own property. Moran cheerfully pondered this free and easy life of 885
the warrior's kraal, but, alas! he discovered, not that he was

6:Thomson K-3 (1883-1884)1887
F112 Masai F112

abandoned, and, though meat and milk were still the main items of his eating, he could now vary it with vegetable food obtained by his wife from neighbouring agricultural tribes. Luxuries, also, he might now indulge in. He sported a fancy snuff-box and tobacco-box of *ivory or rhinoceros' horn*, and delighted to rap up its contents as he handed it to a friend. He chewed tobacco (mixed always with natron), though he never smoked. Then, as often as convenient, he liked to forgather with his friends, and have a jolly carouse over beer or mead.

It is pleasant to know that with this change in his mode of life there was a corresponding alteration (very much for the better) in his views of things. He delighted to talk with the traders whom before he had gloried in killing or annoying, and would in token of good-will cordially exchange the courtesies of life by spitting upon them and being spat upon. In his conversation he showed an intelligence far superior to any specimen of the Bantu tribes. He had no superstitions, and was communicative about his affairs and beliefs. He would even at times exercise a friendly guardianship of passing traders, and was able to ward off many a disaster by judicious warning. He was not stinted in his generosity, and generally gave far more than he got. He has been known even to protect strayed persons, and tend sick men left behind.

The softening down of his ferocity reacted upon his face. The habitual scowl gradually died away, and was replaced by a more pleasing and genial expression. His thoughts turned more to the strange mystery of life. He, alas! had little that was cheering to look forward to. He believed in the existence of a Supreme Being, and yet had not the faintest conception of an after-life. Unlike the men of the Bantu races, he did not believe in ghosts or spirits. He had no theory of dreams, and did not imagine like the negro that when he dreamed he was really experiencing all that was passing through his brain, and that his soul or spirit was actually knocking around somewhere, having a good time of it, unhampered by his body. Masai believed nothing of that; indeed, whether he had any idea on the subject, I have not been able to determine. When the man died, he was finished utterly, except so far as he might go piecemeal to build up the body of a hyæna, a vulture, or a marabout stork. The Masai believe in annihilation. To bury a corpse would, they think, be to poison the soil: it must be thrown to the wild beasts without ceremony.

6:Thomson E-3 (1883-1884)1887
FL12 Mossi FL12
Wa-Kamba

between the married and the unmarried people, very little work being expected of the latter, and the sweetheart system being preserved. They all, however, occupy the same village, and of course the young men cannot afford to live on meat, though they always come in for the lion's share when any of it is going. When parties go off on war-raids, they also contrive to eat a bullock by way of getting up their courage.

They lead upon the whole a very miserable life, ever threatened with destruction by the Masai, who have swept off several villages and all their cattle. The soil being the very richest loam, brought down from the mountains and spread over a comparatively level plain to the south of the lake, it is capable of producing anything; only the extreme dryness of the air and the very small annual rainfall, confined to a couple of months, keeps it sterile and barren. To ameliorate this unhappy condition of things the Wa-kwafi have developed a wonderfully ingenious system of irrigation by artificial canals of (for them) great magnitude. They construct dams across the deep channel of the Guasso Ngishu and thus raise the level of the water to that of the plain, and then, by an intricate network of channels, they spread the precious fluid over a large area, and raise their millet and maize. These products form almost their sole food, eked out by what they are able to kill in the chase and by fish from the river, though when meat is scarce they are not absolutely averse even of rats. Of these there were simply myriads. They swarmed everywhere, and nothing was too sacred for them. Need it be wondered if "oft in the stilly night" were heard impressions loud and deep upon the wretched pate when I have been wakened up by my nose being bitten or the sanctity of my lair invaded. My books were devoured, and even the bellows in my cartridges were not too indigestible. Everything, indeed, had to be kept under iron or hung up under shade as represented on page 313.

As in the case of the Wa-kwafi, the Wa-ganga are singularly honest and reliable, so much so that valuable goods and equally valuable food are left in their charge with the utmost confidence, and I have heard of no case of this being violated. To me, one of the most remarkable features in the character of the young women and girls was their absolute unconsciousness of fear in my presence, and the complete confidence they seemed to have in me. They indeed took

6:Thomson K-3 [1883-1884]1887
F122 Mount F122
Wk.-Mem C.

possession of my premises with the most agreeable alacrity, rolled about the floor like young puppies, examining everything with the curiosity of monkeys. They accepted not to sit down on my knee, and with feminine blandishments which I could not resist, compelled me to go through my fashionable and highly original entertainment of drawing my own teeth. This was a never-failing source of astonishment, and was received each time with fluttering remarks of appreciation. Martin, desirous of reaping closer fame and attending the

A GROUP, SARAWAK, SHOWING MALAY WOMEN.

attention of the damsels, got hopelessly caught on one occasion. He had been trying to impress upon them that he could do all that sort of thing as well as I, and to absorb his assertion declared that if one of them cut off his finger he could put it on again. He was holding out his finger, and before he knew what was up one girl had made a vicious cut at it, and nearly severed it. Martin did not try that little game again. Next in interest to the tooth-drawing was the examination of themselves in the looking-glass. It was some

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Wa-kamba

123 days before they seemed to grasp the uses of the mirror, but
157 their feminine instincts soon told them, and they would frequently get it to see that their ornaments were properly arranged. A few photographs of some of their charming white sisters which I happened to have with me were a great source of delight. They actually supposed them to be living beings, and if told that they were asleep, they were quite satisfied.

123 In the midst of these unsophisticated people, and pleasing
136 incidents which I delight to recall, several days rapidly passed. My experiences were further varied by some shooting trips, in one of which I was so fortunate as to secure two beisa antelopes (*Oryx beisa*), the first I had seen. I also saw for the first time the lesser kudu. The waterbuck were in great numbers about the lake to which I paid a visit.

199 Before my arrival at Baringo my friend Jumbe Kimameta had proceeded to the country of Engobot, about 120 miles N.N.W., but had left several old men with large quantities of food, donkeys, &c., pending his return south. He had also left a good-natured old fool to go with me, but as he knew no more than myself of the country I now wanted to traverse I could not see the use of him.

And now the final stage, the most uncertain of the whole journey, had to be attempted with the agreeable knowledge that the last three caravans which had preceded me had each lost more than one hundred men by violence. One of these disasters had occurred only the previous year, and yet I now proposed to go into the same country with only one hundred men all told. As in the case of my Lykipia trip, the traders swore it was impossible, and that I would never get back alive. My own men, however, had come to know me by this time, and there was not a remonstrance from one of them. Sadi, though greatly against it, rose considerably in my opinion by stating that he was ready to follow me. Not so Muhinna. He, knowing now the futility of tears and entreaties, took a new line, and feigned extreme illness, groaned mightily as if with racking pain, and if he came to the door did so only with the aid of a stick, his body bent over it, sighing deeply, and in general looking the very picture of woe. I knew it was all a sham, but so thoroughly did I detest him from the bottom of my soul, and so much was I afraid that in the event of my taking him he would play me some ruinous trick, that I pretended to

/21 cont./

791 5% 609 rises, goes toward him, and, with the customary greeting, extends his hand to him, whereby, not this, but the wrist is grasped. After the concluded discussion, for which there are no particular formalities, he takes his leave with the ordinary farewell.

791 787 [262] [173] In the way of food, the oi oibuni takes only goat liver roasted on the fire, milk, and honey, for, through any other food, "he would suffer the loss of the capacity for prophecy and the preparation of efficacious magic charms." Of these arts very little is supposed to have been handed down to his son Lemana and still less to Zendeo, through which it is all the more explicable that the /22/ Masai today tell of hundreds of different kinds of miracles that Mbatyan allegedly performed. According to them, he could fell large trees by sheer will power, or he had the hut in which he was to be found set afire by his attendant, and, after it had burned down, he appeared, uninjured, out of the ashes.

756 [813] From the El gidoi lineage there are further supplied, as has already been mentioned, the sorcerers or medicine men (oi goiatiki, oi goiatek), several of whom live in each district. Their office, too, is handed down from father to son, who, however, is usually initiated into the whole secret art only after his marriage. The [789] most important magic charm in the life of the Masai, the war medicine, the oi goiatiki does not know how to make. Rather, one turns to him only in cases of illness of human beings and livestock for which the well-known remedies fail, or which one traces back to the sorcery of evil neighbors, as well as to determine unknown wrongdoers (thieves, murderers, etc.).

613 [776] The lineage of the El kiboshi of the El molelian tribe, who, according to the view of all the people, are especially favored by 'Ng ai, the god of the Masai, which has made them primarily the bearers of the religious traditions, require a special discussion. 613 • 157 Corresponding to their position with 'Ng ai, they are distinguished by a relative peaceableness. The young warriors, to be sure, also set out on raiding expeditions with the other lineages, but they thereby seem to avoid any unnecessary roughness or brutality, in which the others often compete. The passion for disputes, quarrels, and vituperation, a prominent trait in the character of the young

/TII cont./

613 Masai, is foreign to them. God rewards them for their virtue by
• 057) preserving their herds against predatory animals and thieves. It is
not supposed to have yet happened that one of their cattle was
613 killed by a lion or otherwise eaten. The El kibondo are particularly
789 esteemed by all the other Masai on account of their ability to cause
821 rain. The author one day saw such a rainmaker at "work" near a
Masai kraal. He was lying on the ground under a big leather apron
such as is worn by old men, so that one could see only a slight
movement of the arms and now and then hear a soft murmur. After
a while he stood up and explained that rain would "soon" come.
Since I had had rain during the preceding night in the camp six
hours away, it is very probable that here, too, it had not failed to
appear for very long and thus saved the reputation of that rain artist.
613 The only slight differences in the customs of the El kibondo
lineage compared with those of the other lineages will be discussed
in the individual sections.

/TIV/ E.

000 Kraal. -- Construction and arrangement of the huts. -- Stall for
the livestock. -- Types of kraals. -- Polygyny: the principal
wife. -- Property relations, exchange of wives, earnings: family
head. -- Expelling and separation of the family members. -- The
family kraal. -- Daily life. -- Work. -- Foods. -- Tobacco. --
Honey beer. -- Play. -- Household equipment.

361 In the vicinity of a few shade trees and a small brook the Masai
villages lie scattered in the burning hot steppes. They are circular
kraals (*olig ol- lg ol*) or *olig enana, lg ana* [Fig. 7]), which
are formed by a ring of huts (*olig e*(*l*), *lg e*(*lil*)) built close to
one another. A kraal contains 10 to 30 huts. At two places
opposite each other are found the entrances (*ol gimbomi*) three to
342 four meters wide. Since the Masai, as nomads, continue to live
361 in one place only as long as they have good pasture for their live-
stock, the huts are /III. I appear here/ built easily and cheaply
out of material available everywhere.

/100 cont./

576 When an acquaintance wants to enter the hut, he calls -- corresponding to our knock -- "ah apăn ahg ah!" = female owner of the hut, whereupon from inside, like "Come in!" comes the answer, "ja aa ihh" = "we are here." Thanks for a favor shown or a gift is hardly ever customary, only very rarely does one hear the word kuhf = thanks. A request is refused in that one "waves off" with the hand, the palm of which is turned toward the one making the request.

The farewell runs "ahp aapăn" if one person is going away, "ahp aapăn/ihh/hin" if several take their leave, and means "I am going" or "we are going." It is used similarly by all people and only by unbetrothed children is not accompanied by the handshake. A friend taking his leave is requested to remain longer with "mihr" = [501] "do not go." In connection with their kind the Ideni are very talkative. The stories among themselves relate old and new war adventures, which are presented with lively gestures and in exaggerated embellishment. Usually a fellow tribesman or lineage member plays the leading role in it: the enemy is always cowardly or lets himself be surprised. Together with the young girls, the conversation soon becomes unrestrained and launches into racy witticisms and bold jokes. In the kraal of the married, men and women sit in separate groups. The former speak quietly and often in subdued voices about memories of their youth, work raising, etc.; the latter, on the other hand, laughing and with extraordinary glibness of tongue, converse about gossipy tales in which none else is cast an bit. or bite. by-and-by. But let it be said to the credit of the Ideni that their gossip is childish and harmless. One does not find malicious scandalmongers of either sex among the Ideni and probably not among the other so-called primitive peoples. They rather seem to be an ancient phenomenon of a higher level of culture. In accordance with the lively, impulsive nature and especially also the abnormal excitability of the younger men, one very often hears coarse and loathering invectives. Their [571] [576] commonness probably sufficiently explains the peculiar ethics of the Ideni. Crude invectives may not be used by women toward men.